

The Alpha and the Omega

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Throughout the Bible, there are a number of titles that are attributed to either God the Father or Jesus Christ. The vast majority of the time, these titles are unique descriptors of one or the other. They often tell us something unique about Them or Their specific role that They fulfil in Their relationship with mankind. For example, the Father is referred to repeatedly in the Bible as the “Most High”. This tells us about His unique role as the Supreme God Being. Jesus Christ Himself directly said His Father was greater than Him. He refers to the Father as His “God”. Now, the Father never refers to Christ as His “God”. He refers to Christ as His Servant, His Son, or His Companion. We can see from this, the Father is clearly the Supreme God Being. The title “Most High” indicates that and teaches us about that.

Now, in the same way, Jesus Christ is referred to as “the Lamb”. Now, this tells us His unique role as the individual who came to earth and lived as a human being to die as the sacrifice that would atone for the sins of mankind. He fulfilled what was pictured in the Passover sacrifice or the Passover Lamb. That's why He's referred to as “the Lamb”. You can see, again, these titles are unique to one or the other, and they tell us about the role that each one uniquely fulfills.

However, there are several titles in the Bible that are applied equally to both the Father and the Son. Today in the sermon, what we're going to do is to take a look at several of these. Specifically, the titles we're going to look at are “the Alpha and the Omega”, “the Beginning and the End”, and “the First and the Last”. What we're going to see as we dig into some scriptures today is that the Bible clearly attributes all three of these titles to both the Father and to Christ. We're also going to look at why this is and what this tells us about Their role with mankind. Because we're going to see that this reveals to us some significant aspects of how They relate to mankind in the physical creation. So, if you'd like a title for this sermon, it's:

The Alpha and the Omega

To begin with, let's turn over to Revelation 22. We'll see here some verses that attribute all three of these titles to Jesus Christ. It's Revelation 22. We're going to start reading in verse 12.

Rev 22:12 *“And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work. 13) I am the Alpha and the Omega, the Beginning and the End, the First and the Last.”* (NKJV)

So, we see all three of these titles listed together. They're obviously all attributed to one individual here in this verse. If we just keep reading, it's very obvious who it's being attributed to. Continue in verse 14.

“14) Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city. 15) But outside are dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie.” (NKJV)

Now, if we just read through verse 16, it makes it very clear who we're talking about here in these verses.

“16) “I, Jesus, have sent My angel to testify to you these things in the churches. I am the Root and the Offspring of David, the Bright and Morning Star.” (NKJV)

So, in verse 16, we can very clearly see who's being addressed here. Obviously, verse 13, that attributed all three of these titles -- it's attaching all of these titles to Jesus Christ. Now, we'll see this several times in the book of Revelation -- these titles being attributed to Christ. So, if you turn over to Revelation 1, we'll read a couple more verses here that again attribute these titles to Christ. This is Revelation 1, and we'll start reading in verse 9.

Rev 1:9 *“I, John, both your brother and companion in the tribulation and kingdom and patience of Jesus Christ, was on the island that is called Patmos for the word of God and for the testimony of Jesus Christ. 10) I was in the Spirit on the Lord’s Day, and I heard behind me a loud voice, as of a trumpet, 11) saying, “I am the Alpha and the Omega, the First and the Last,” and, “What you see, write in a book and send it to the seven churches which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea.”* (NKJV)

And once again, if we just continue reading in the next several verses here, it'll become very obvious that it's Jesus Christ that we're referring to here. Let's continue in verse 12.

“12) Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands, 13) and in the midst of the seven lampstands One like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band. 14) His head and hair were white like wool, as white as snow, and His eyes like a flame of fire; 15) His feet were like fine brass, as if refined in a furnace, and His voice as the sound of many waters; 16) He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance was like the sun shining in its strength. 17) And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, “Do not be afraid; I am the First and the Last. 18) I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death.” (NKJV)

You can see from verse 18, very clearly, that we're talking about Jesus Christ here. We will see as we go through this sermon, one of the unique descriptors that distinguishes the Father from Christ is the Father has perpetually existed without any interruption.

Both the Father and Christ had no beginning. They're eternal God beings that have always existed. And they'll exist forever in the future going forward. However, Christ actually died. He had three days and three nights in the grave. Whereas the Father has perpetually existed. We'll see this is one of the things that differentiates Them. But just by the mention of having died and come back to life here, this is very obviously referring to Christ. So once again here, we see these titles are assigned to Jesus Christ. Now, if you'll jump over to 2:8, we'll see this once again.

Rev 2:8 *"And to the angel of the church in Smyrna write, 'These things says the First and the Last, who was dead, and came to life:'" (NKJV)*

So again, we see Christ here once again referred to as "the First and the Last". And, again, the reference to having died and come back to life. Obviously, it's Christ being referred to. That could never describe the Father because He never died. So, we can see here that the Bible attributes all three of these titles, "the Alpha and the Omega", "the Beginning and the End", and "the First and the Last". It clearly attributes all of these to Christ. Now let's also notice that it also attributes these titles to the Father as well. So, turn over to Revelation 21. We're going to start reading here in verse 5.

Rev 21:5 *"Then He who sat on the throne said, 'Behold, I make all things new.' And He said to me, 'Write, for these words are true and faithful.' (NKJV)*

Now we're going to come back to this but take note of that statement about "He who sat on the throne". We're going to dig into that in more detail here in a few minutes, and we're going to see that that's a unique descriptor of the Father. We're going to see that the book of Revelation uses that phrase a number of times, and it's always a descriptor of the Father. We're going to come back to that here in a few minutes but now continue reading in verse 6.

"6) And He said to me, 'It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts. 7) He who overcomes shall inherit all things, and I will be his God and he shall be My son.' (NKJV)

Now notice the reference there to a father/son relationship. Because the God being who's being spoken of here says He has a father/son relationship with those who overcome. Now, you can search through the Bible; it never describes Jesus Christ having a father/son relationship with those who are followers of the Father and Christ and who diligently obey Them. We're not ever referred to as having a father/son relationship with Christ. That's something that's always attributed to the Father.

So, you can see, obviously, this is referring here to the Father. It also refers to Him as "the Alpha and the Omega" and "the Beginning and the End". It's attributing the same titles to Him that we saw being attributed to Jesus Christ. If you turn back over to Revelation 1, we'll see these once again attributed to the Father. This is Revelation 1:8.

Rev 1:8 *"I am the Alpha and the Omega, the Beginning and the End," says the Lord, "who is and who was and who is to come, the Almighty."* (NKJV)

Now, let me also take some time to just clear up a common misunderstanding here in this verse. If you have a red-letter edition of the Bible, like I'm reading from, where they typically take the words that they attribute to Jesus Christ and highlight them in red to make them stand out. The majority of the time the translators get that correct. And when they put something in red, it's correctly attributed to Jesus Christ. However, in this particular case, they typically make a mistake. I know in the New King James translation I'm reading from, verse 8 is highlighted in red. Obviously, they're trying to attribute this to Jesus Christ. However, this is not correct.

Because notice that the end of the verse mentions "who is and who was and who is to come." Now we're going to see here that is also a unique description of the Father. Because, as I mentioned, Christ is the One who died. He is an eternal God being in that He existed forever in the past. There's no starting point for Him. He's going to exist forever into the future. There's no ending. But He died. There were three days and three nights that He was out of existence, and He had to be resurrected. We're going to see that this distinguishes Him from the Father. Now, to see that, just look across the page here at verse 4 of chapter 1.

Rev 1:4 *"John, to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is to come,..."* (NKJV)

Notice that exact same phrase. But just notice if we keep reading here, it's going to contrast this individual with Christ. So, it has to be somebody other than Christ, and obviously, the Father is the only individual we have to pick from. So obviously, it's going to be a reference to the Father. Continue reading here in verse 4.

"...and from the seven Spirits who are before His throne, 5) and from Jesus Christ,..." (NKJV)

Notice it's contrasting Christ with "He who is and who was and who is to come ". Again, that phrase has to be a reference to the Father. But notice how it continues to describe Christ.

"...the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood," (NKJV)

Again, notice that contrast because "He who is and who was and who is to come " has perpetually existed. That's the Father. Christ, obviously, is described here. There are two separate individuals being referred to. It tells us that Christ is the One who died and is the firstborn from the dead. That distinguishes the two of Them from each other. Also just turn over to Revelation 11. We'll see once again this phrase "who is and who was

and who is to come " being, again, a unique descriptor of the Father. Let's pick up in Revelation 11:15.

Rev 11:15 *"Then the seventh angel sounded: And there were loud voices in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!"* (NKJV)

Now, if you pay attention to the wording there, "our Lord" has to be the Father because it's "our Lord" and "our Lord's Christ." Because Christ is the Servant and the Companion of the Father. So, "our Lord", being referred to here, who's reigning, that's the Father. So, continue in verse 16.

"16) And the twenty-four elders who sat before God on their thrones fell on their faces and worshiped God," (NKJV)

Now, obviously, it's the Father being referred to as "God" here. Continue in verse 17.

"17) saying: "We give You thanks, O Lord God Almighty, The One who is and who was and who is to come, Because You have taken Your great power and reigned." (NKJV)

So, you can see here this phrase of "who is and who was and who is to come." This is a unique descriptor of the Father because, again, it speaks to His perpetual existence because He didn't die and have to be resurrected like Christ did. Again, this points out to us that Revelation 1:8, when it refers to "the Alpha and the Omega" and "the Beginning and the End", it's attributing those titles to the Father.

Now, as I mentioned before when we were reading Revelation 21, we were going to come back and look at the phrase "He who sits on the throne," because that's a unique descriptor of the Father as well. Just to review, turn back over to Revelation 21. We read this earlier, but I just want to show you how we can see from these verses that when it refers to "the Alpha and the Omega" and "the Beginning and the End", in this case, it's attributing these titles to the Father. Again, pick up here in verse 5.

Rev 21:5 *"Then He who sat on the throne said,..."* (NKJV)

Because that's a unique descriptor of the Father as we're about to see here.

"... "Behold, I make all things new." And He said to me, "Write, for these words are true and faithful." 6) And He said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts." (NKJV)

Now, as I mentioned, we're about to see that when it refers to "the Alpha and the Omega" and "the Beginning and the End" in these verses, it's attributing these titles to the Father. One of the ways that we can see that is because it's referring to "He who sat

on the throne". Now, if you'll turn over to Revelation 4, we're going to see that Revelation 4 and 5 make it very clear to us that "He who sits on the throne" is a unique descriptor of the Father. What we're going to do here is read through Revelation 4, and then the first part of Revelation 5. What we're going to see in chapter 4 here is a detailed description of the throne of God the Father. Then it's going to tell us in the beginning of chapter 5 that Christ – it's going to describe Him as "the Lamb" -- He's going to come and take a scroll out of the hand of "He who sits on the throne". So, "He who sits on the throne" has to be someone other than Christ, which means it has to be the Father. Just pick up here in Revelation 4:1.

Rev 4:1 *"After these things I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, saying, "Come up here, and I will show you things which must take place after this." 2) Immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne. 3) And He who sat there was like a jasper and a sardius stone in appearance; and there was a rainbow around the throne, in appearance like an emerald. 4) Around the throne were twenty-four thrones, and on the thrones I saw twenty-four elders sitting, clothed in white robes; and they had crowns of gold on their heads. 5) And from the throne proceeded lightnings, thunderings, and voices. Seven lamps of fire were burning before the throne, which are the seven Spirits of God. 6) Before the throne there was a sea of glass, like crystal. And in the midst of the throne, and around the throne, were four living creatures full of eyes in front and in back. 7) The first living creature was like a lion, the second living creature like a calf, the third living creature had a face like a man, and the fourth living creature was like a flying eagle. 8) The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: "Holy, holy, holy, Lord God Almighty, Who was and is and is to come!" (NKJV)*

This, once again, it's attributing that particular phrase -- which we've already seen is a reference to the Father's perpetual existence without interruption. It's a unique descriptor of the Father. This is also telling us who it is that's referred to as "He who sits on the throne". Now continue in verse 9.

"9) Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever, 10) the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne, saying: 11) "You are worthy, O Lord, To receive glory and honor and power; For You created all things, And by Your will they exist and were created." (NKJV)

Now, as I mentioned, if we continue reading through the first part of chapter 5, what we're going to see here is a scene where it describes "He who sits on the throne" having a scroll in His hand. And Christ is going to be described as the Lamb, the One who's found worthy to come and take the scroll out of His hand -- the hand of "He who sits on the throne" -- and to open the scroll. So, let's continue reading in verse 1 of chapter 5.

Rev 5:1 *“And I saw in the right hand of Him who sat on the throne a scroll written inside and on the back, sealed with seven seals. 2) Then I saw a strong angel proclaiming with a loud voice, “Who is worthy to open the scroll and to loose its seals?” 3) And no one in heaven or on the earth or under the earth was able to open the scroll, or to look at it. 4) So I wept much, because no one was found worthy to open and read the scroll, or to look at it. 5) But one of the elders said to me, “Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals.” 6) And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth. 7) Then He came and took the scroll out of the right hand of Him who sat on the throne.”* (NKJV)

Now, we know “the Lamb” is an obvious reference to Jesus Christ. Again, that's a unique descriptor of Him because it describes His role of fulfilling the symbolism of the Passover Lamb and that He died as the sacrifice to reconcile mankind to the Father and to atone for our sins. Well, He comes and takes the scroll out of the hand of “He who sits on the throne”. Well, obviously, “He who sits on the throne” has to be the Father. There's no one else to choose from. If we just turn over to the latter part of chapter 5 here -- just turn over to verse 13 -- we're going to see here in chapter 5 and chapter 7, a couple more references that make it, again, very clear to us. “He who sits on the throne” is a unique descriptor of the Father. In verse 13.

Rev 5:13 *“And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying: “Blessing and honor and glory and power Be to Him who sits on the throne, And to the Lamb, forever and ever!”* (NKJV)

Now we see “He who sits on the throne” and “the Lamb” are two separate individuals because “the Lamb” is Christ, and “He who sits on the throne” is the Father. Just to further back this up, look over it at Revelation 7:9.

Rev 7:9 *“After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, 10) and crying out with a loud voice, saying, “Salvation belongs to our God who sits on the throne, and to the Lamb!”* (NKJV)

Notice once again, “He who sits on the throne” and “the Lamb” are two separate individuals. “The Lamb” is obviously Jesus Christ. So, “He who sits on the throne” is obviously the Father. What this tells us is when we unpack who “He who sits on the throne” is and who it is that's described as “He who was and who is and who is to come”, those are obviously both unique descriptors of the Father.

Now, what this tells us is when we see “the Alpha and the Omega” and “the Beginning and the End” referenced in Revelation 21:5-7 and in Revelation 1:8, it’s attributing those titles to the Father in the same way that it attributes them in Revelation 22 and also in Revelation 1 and Revelation 2 to Jesus Christ. So, both of these titles are equally applied to both God beings. Well, that’s also true of the title “the First and the Last”. To see that turn over to Isaiah 41. We’ll notice here several verses that again attribute the title “the First and the Last” to the Father as well. Isaiah 41:4.

Is 41:4 *“Who has performed and done it, Calling the generations from the beginning? ‘I, the LORD, am the first; And with the last I am He.’ ”* (NKJV)

Notice it's Yehovah it's referring to this with the title “the First and the Last”. Now, the name Yehovah, that's the unique name of the Father. When you see LORD in all caps in the Bible -- in our English translations -- that's always referring to the Father.

Now, I'm not going to take the time today to unpack all the questions around that particular subject. But if you'd like to study that in greater detail, on my website, it's SearchingTheScriptures.org. If you're watching this on YouTube, there'll be a link right below this video. You can just click on it. It'll take you straight to my website. The reason I mention that is there's a study paper on my website called “The Name of the LORD”. It goes into that subject in detail, proving that when you see LORD in all caps -- or Yehovah as it is in Hebrew -- that is the unique name of the Father. That's always a reference to Him.

Look over in Isaiah 44. We'll see another reference here where it once again attributes the title “the First and the Last” to the Father. This is in verse 6.

Is 44:6 *“Thus says the LORD, the King of Israel, And his Redeemer, the LORD of hosts: ‘I am the First and I am the Last; Besides Me there is no God.’ ”* (NKJV)

So, you see once again, we have “the First and the Last” attributed to the Father as well. If you'll turn over to Isaiah 48, we'll see this one more time. Isaiah 48:12.

Is 48:12 *“Listen to Me, O Jacob, And Israel, My called: I am He, I am the First, I am also the Last. 13) Indeed My hand has laid the foundation of the earth, And My right hand has stretched out the heavens; When I call to them, They stand up together. 14) “All of you, assemble yourselves, and hear! Who among them has declared these things? The LORD loves him; He shall do His pleasure on Babylon, And His arm shall be against the Chaldeans.”* (NKJV)

So, we can see here, numerous times, it has attributed the title “the First and the Last” to Yehovah, which again, is the name of the Father. Sometimes people get this mixed up. They see the title “the First and the Last” attributed to Christ. And then they see “the First and the Last” attributed to Yehovah, and they go, “Okay, well obviously that name can apply to Christ as well.” Now again, as I mentioned previously, I'm not going to go

into all the questions around the name of the Father. But if you look into the study paper "The Name of the LORD" on my website, it'll address a lot of that.

But one of the keys here is understanding the very meaning of that name. Because if you remember, we just went through the book of Revelation. One of the phrases Revelation uses as a unique descriptor of the Father is "He who was and who is and who is to come". It's referring to His perpetual existence. Well, basically, that same meaning -- that's the very meaning of the name Yehovah. And once you understand that you can realize who that name is referring to.

And to see this, turn over to Exodus 3. What we're going to look at here is the famous burning bush incident, where God appears to Moses and basically tells him He's got a job for him to do. To go lead the Israelites out of Egypt and off to the Promised Land. We're going to read through several verses here that oftentimes get misunderstood due to the way that it sounds in English. But we have to keep in mind that these verses were not written in English. They were written in Hebrew. What I'm referring to is when we read through this -- particularly when we see verse 14 here -- in English it sounds like what God is telling Moses is His name is "I Am". In reality His name is not "I Am". His name is "Yehovah". What He's telling him is really the meaning of His name. Let's just read through this, and then I'll explain further. Let's start here in verse 13.

Ex 3:13 *"Then Moses said to God, "Indeed, when I come to the children of Israel and say to them, "The God of your fathers has sent me to you,' and they say to me, 'What is His name?' what shall I say to them?" 14) And God said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.' " 15) Moreover God said to Moses, "Thus you shall say to the children of Israel: 'The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial to all generations.' 16) Go and gather the elders of Israel together, and say to them, "The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me, saying, 'I have surely visited you and seen what is done to you in Egypt;" (NKJV)*

Now, notice when He said, "This is my name forever". This was after He had said, "Yehovah, the God of your fathers". He had actually stated His name. What He's actually explaining in verse 14 is not His actual name. He's explaining the meaning of His name. Now, to further explain this, we have to keep in mind that this was written in Hebrew. *It was not written in English*. So, we have to take that into consideration and not just look at the English. Now, to further explain this, I'd like to read a quote from the book Shattering the Conspiracy of Silence. It's by Hebrew scholar Nehemia Gordon, and the section I'm going to read comes from page 66. He's particularly addressing the verses that we just read.

"When God said at the burning bush, "I am that I am", He was explaining the significance of His own name. The Hebrew word for "I am" is Ehyeh, derived from the Hebrew root meaning, "to be". In Biblical Hebrew, "I am" really means

something like “I exist”. By saying “I am that I am”, God is declaring He is the one who is, the one who really exists. He is different from the other gods who only exist in the imagination of men. God’s name YHVH derives from the exact same Hebrew root as “I am”. Strictly speaking, this name is a combination of three forms of this Hebrew root: Hayah, Hoveh, Yihyeh. These three words mean, respectively: “He was,” “He is,” and “He will be.” When we call Him by His name we are essentially saying, “He has always existed, He exists now, and He will always continue to exist.” God says “I am” about Himself but we are to call Him YHVH meaning, “He was, He is, and He will be.” What all this means is that “I am” is not God’s name; it is the explanation of His name.”

And as I mentioned before, when we went through Revelation, one of the phrases that Revelation uses as a unique descriptor of the Father is “He who was and who is and who is to come”. Well, you can see this directly matches what the name Yehovah means. Because again, it speaks to perpetual existence. As I mentioned, both the Father and Christ -- if we look back in the past, neither One has a starting point. They are both eternal beings that have always existed. If we look into the future, They are going to be perpetually existing into the future. There is no ending point. But the distinguishing factor between Them in this regard is that the Father has perpetually existed. Whereas Christ died and then had to be resurrected.

Just to further see this point, turn back over to Revelation 1. Let’s just notice this distinguishing factor between the two. This is Revelation 1. We’re going to read again verses 4 and 5 to fully notice this distinction here.

Rev 1:4 *“John, to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is to come, and from the seven Spirits who are before His throne, 5) and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood,”* (NKJV)

Again, we see that clear distinction between the Father, the One who has perpetually always existed without interruption, and Christ, the One who is eternal as far as not having a beginning. But He died and was in the grave for three days and three nights and had to be resurrected. Now, turn over to verse 17. We’ve read this before, but I just want you to notice once again this distinction between the two. This is verse 17.

Rev 1:17 *“And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, “Do not be afraid; I am the First and the Last. 18) I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death.”* (NKJV)

Once again, this distinction that Christ is different from the Father because He died and had to be resurrected. Just to notice this one more time, jump down to chapter 2:8.

Rev 2:8 “And to the angel of the church in Smyrna write, ‘These things says the First and the Last, who was dead, and came to life:’” (NKJV)

Now, again, what all this shows us -- and I went to all this effort to illustrate -- is that once we understand this distinction, then we can clearly see that when we look in Revelation 21:5–7 and Revelation 1:8, it's attributing those same titles -- the titles of “the Alpha and the Omega” and “the Beginning and the End” -- to the Father. Just like Revelation 22 and Revelation 1 and 2 attribute these titles to Christ. And then we saw in Isaiah, several times where “the First and the Last” is attributed to the Father as well. So, we see all three of these titles, “the Alpha and the Omega”, “the Beginning and the End”, and “the First and the Last”, attributed to both the Father and the Christ equally.

As I mentioned, this is kind of unique because oftentimes the titles attributed to one or the other are unique descriptors. They tell us things unique to one or the other. Either about Them as individuals or Their role that they fulfill in their relationship with mankind. And it uniquely describes them. However, it attributes all three of these titles to both of Them equally. Well, why is that? Because what we're going to see here is there's an important lesson in why it attributes both of these titles to Them.

Now, if you think about these titles in terms of “Beginning and End” and “First and Last”. If we look at the existence of the Father and of Christ, well, they don't have a beginning. And they're not going to have an end. They both eternally existed. They didn't have a starting point. They weren't created. There's not going to be a day when they both cease to exist. So why are they described like this? Well, the description and the point that it's conveying to us here is their relationship to the physical creation, and to mankind. You might say, to the human experience.

Now, to shed a little light on this, I'd like to share with you from a lexicon the meaning of “alpha”. We read here in Revelation, “Alpha and Omega”. Now, what those refer to is alpha is the first letter of the Greek alphabet, and omega is the last letter of the Greek alphabet. Kind of equivalent in our English language to the letter A and the letter Z. Now, if you look at the Greek here for “alpha”, actually, it's more of a letter than it is a word. It transliterates into English as the letter “A”, like the first letter of our English alphabet. It's Strong's # 1. Now, the definition I'm going to read to you here comes from The Complete Word Study Dictionary of the New Testament by Spiros Zodhiates. I'm not going to read his entire write-up on this particular letter. I'm just going to read to you some significant sections that specifically address this, particularly in the context of saying “Alpha and Omega”. Just to quote from Zodhiates here:

“Alpha, The first letter of the Greek alphabet which corresponds in name, order, and power to the Hebr. aleph.....Alpha is used with the last letter of the Gr. alphabet (ōmēga [5598]) in the expression “alpha and omega, the first and the last,” which is applied to God the Father or Christ.... The Hebrews, the Greeks, and the Romans all used their alphabetical letters as numerals, which accounts for the ease with which alpha and omega also represented first and last. The meaning of the expression “alpha and omega” is explained by the accompanying

words: “*the beginning [arché (746)] and the end [télos (5056)], the first [próstos (4413)] and the last [éschatos (2078)]*.” The “first” does not mean “the first created,” but rather the one who brought everything into existence. The meaning is similar to arché used in an act. sense as the cause of the creation, not the first created being.... Also equal to próstos as pertaining to Christ being the cause and the preeminent one.... The same meaning is to be ascribed to prótótokos (4416), firstborn..., but when it speaks of Christ it refers to His preeminence over those who are born.... Thus in Revelation, alpha indicates that He is the one who brought all things into existence, and omega that He is the one who will bring them to their determined end.... The expression means that the whole of existence from beginning to end is attributable to God the Father or Jesus Christ....”

See, what he's explaining here is when it refers to both of them as “the Beginning and the End”, “the First and the Last”, “the Alpha and the Omega”, it's not referring to Them having a beginning or them having an end. It's Their relationship to mankind and to the physical universe, and specifically mankind's existence. They were both actively involved in the creation of all this, and They will both be actively involved in bringing it to its intended end and conclusion. Ultimately, those who make it into the Kingdom of God are going to live forever with the Father and the Son.

Again, if we look at this through the eyes of, you might say, the human experience, our physical lives on earth. We can attribute both the beginning of this to the Father and the Son. And also bringing it to its logical conclusion. Their intended conclusion of the end of the story. They're both actively involved in that as well. To see that, turn over to Revelation 4. What we're going to see here is that both the Father and the Son were actively involved in the creation of both mankind and the physical universe. Now, notice here in Revelation 4, and we'll start reading in verse 9.

Rev 4:9 “*Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever,*” (NKJV)

Again, as we've seen, that's a unique descriptor of the Father. Pick up in verse 10.

“*10) the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne, saying: 11) “You are worthy, O Lord, To receive glory and honor and power; For You created all things, And by Your will they exist and were created.*” (NKJV)

See, it's telling us that the Father is the “Creator”. Now, we're not going to take the time to specifically look at these verses today, but if you look at wherever the Bible uses the title “the Creator” -- with a capital C -- that's always a reference to the Father. We're also going to see in this sermon that this doesn't exclude Christ from being involved in creation. He had an active role as well. But here, it's telling us that the Father is the “Creator”.

In fact, if you'll turn over to 2 Corinthians 4, we'll see that Paul directly tells us that when we read in Genesis 1 where it says, "Let there be light", it's the Father who spoke those words. Paul's going to directly tell us that. It's in 2 Corinthians 4. We'll start reading in verse 3.

2 Cor 4:3 *"But even if our gospel is veiled, it is veiled to those who are perishing, 4) whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them. (NKJV)*

Notice we're referring to both "God" and "Christ". "God" is the Father, and "Christ" is the Son. Continue in verse 5.

"5) For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake. 6) For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." (NKJV)

Notice, it's "God" -- who's distinguished from "Christ" -- who gave the command, "Let there be light." So, see, the Father is the "Creator". Again, that doesn't exclude Christ from being involved in creation as well. Because the Bible tells us several times that the Father created "through Christ". So, They're both involved in creation. To see that, turn over to Ephesians 3. We'll start reading in verse 8.

Eph 3:8 *"To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, 9) and to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ;" (NKJV)*

Notice it tells us the Father is the "Creator", but He created "through Christ". So, Christ is actively involved as well. Now, turn over to Colossians, and we'll see this again. This is Colossians 1, and we'll pick up in verse 15.

Col 1:15 *"He is the image of the invisible God, the firstborn over all creation. 16) For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him." (NKJV)*

So, you can see both of them are very actively involved in the creation of mankind and all of the physical realm -- the physical universe. So, when we see here, when They're referred to as "the Alpha" and "the Beginning" and "the First", again, it's not that they had a beginning because they're both eternal beings that have no starting point. But they're both involved in the origination of everything in our physical realm. That's why they're described like this. They're also described as, again, "the Omega", "the Last", and "the End", because they bring it to its logical, intended conclusion.

To see that, turn over to Matthew 25. We'll see here in Matthew 25 that Christ is basically explaining the final judgment that will take place at the end of the period of time pictured by the Eighth Day. Now, if you're familiar with God's Holy Days, they basically lay out the plan of salvation for mankind and the major steps of how God works through this plan with mankind. Well, the final Holy Day laid out in all of the appointed times given to us in Leviticus 23 is the Eighth Day.

As we're told in John 7, that's the time that salvation is offered to all of the rest of mankind who were not previously called as Firstfruits. What Christ is describing here in the latter part of Matthew 25 is the final judgment after this period has ended. Everyone who has been given their chance at salvation at that time has proven by their actions whether they're going to faithfully endure to the end and put the Father and Christ first in their lives. Even if it means losing their own life. If they faithfully obey, they make it into the Kingdom of God. Those who don't, or who outright reject Them, wind up in the lake of fire. This is the intended end of the human experience. Let's pick up here in verse 31.

Matt 25:31 *"When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. 32) All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats."* (NKJV)

Notice, He's judging "all the nations". This is not the Firstfruits. This is rest of mankind who are given their chance at salvation during the Eighth Day period. Now, pick up in verse 33.

"33) And He will set the sheep on His right hand, but the goats on the left. 34) Then the King will say to those on His right hand, "Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: 35) for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; 36) I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.' 37) "Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed You, or thirsty and give You drink? 38) When did we see You a stranger and take You in, or naked and clothe You? 39) Or when did we see You sick, or in prison, and come to You?' 40) And the King will answer and say to them, "Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.' 41) "Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: 42) for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; 43) I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.' 44) "Then they also will answer Him, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?' 45) Then He will answer them, saying, "Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.' 46) And these will go away into everlasting punishment, but the righteous into eternal life." (NKJV)

See, this is bringing the human experience to its final conclusion, where everyone either makes it into the Kingdom of God or into the lake of fire. But if you notice in this account, it shows Jesus Christ actively involved in this. It doesn't specifically mention the Father. However, we have to consider the account at the end of Revelation 20 as well. Because we need to put both of these together. Because they're describing the same scene. Now, this is Revelation 20. We'll pick up here in verse 11.

I won't take the time today to unpack a lot of the symbolic language included in these last five verses. If you want to study that in more detail, there's a sermon and a study paper, that are both on my website titled "The First Resurrection and the Rest of the Dead". That will go into more detail unpacking some of the more difficult symbolic language here. But just to pick up here in verse 11.

Rev 20:11 *"Then I saw a great white throne and Him who sat on it,..."* (NKJV)

Now, remember, we unpacked earlier in this sermon that when Revelation refers to "Him who sat on the throne", or "He who sat on the throne", that's God the Father. So, see, now we have the Father actively involved as well. Let's continue reading.

"...from whose face the earth and the heaven fled away. And there was found no place for them. 12) And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. 13) The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. 14) Then Death and Hades were cast into the lake of fire. This is the second death. 15) And anyone not found written in the Book of Life was cast into the lake of fire." (NKJV)

So, this is describing the same scene as Matthew 25. It just focuses more on those going into the lake of fire. But notice how it wraps up. Not only are all the wicked destroyed but death and the grave are also thrown into the lake of fire as well. The human experience is wrapped up. It is brought to its logical, intended end. And notice, we have Christ and the Father. Both are actively involved in bringing it to its conclusion.

So, you can see when we put all of this together, the reason the Bible attributes these titles of "the First and the Last," "the Alpha and the Omega," "the Beginning and the End" to both the Father and Christ. It's not saying that they have a beginning or an end. It's telling us about Their relationship to mankind and the physical realm. This shows us how they are involved in our origination and in bringing the plan They have for mankind to its logical end.

When we look at the titles of God the Father and Jesus Christ in the Bible, while it's certainly true that majority of the time, these titles are unique descriptors that apply to one or the other and tell us something unique about one or the other, depending upon which is being described. When we look at the titles of "the Alpha and the Omega", "the

First and the Last", and "the Beginning and the End", these are titles attributed to both of Them because it tells us about Their role with the human experience. That They brought mankind and the physical realm into existence in the first place, and They're going to faithfully see it to its conclusion. To the end that They have intended from the beginning.